

Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—*Paul.*

"LIGHT! MORE LIGHT!"—*Goethe*

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CONTENTS.

Where is Spiritualism Drifting?..	297	Laurence Oliphant's "Scientific Religion".....	304
"P. D. Home: His Life and Mission." (Review.).....	293	Jottings.....	306
Paraffin Moulds of Spirit Hands	300	Spirit Identity.....	307
Hospital Sunday Teachings.....	302	"The Singing Silences"	307
Evidences and Nature of the Future Life	303	Writing on the Arm.....	307
		Genghis Khan	307

NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

My attention has been caught by this cutting from the *Relgio-Philosophical Journal*. It puts, in a way which is telling, though I may not wholly agree with the writer in every detail, points that urgently press for consideration. I must reproduce it in order to make what I am about to write intelligible :—

"Where is Spiritualism Drifting ?

"BY MILTON ALLEN.

"This is an important question to all lovers of the great cause of truth. Is it phenomenal only? Or is it to be this and also to be a 'setter forth of strange doctrines'—doctrines partly correct and partly erroneous? Drifting towards Occultism and Hindu magic? Or is it drifting towards a better, truer, nobler religion of humanity? At present it seems to be principally on the phenomenal plane. In this, Spiritualism is not singular. All religions have had their beginnings here. Spiritualism and Christianity are alike in this respect at least; for in the early days of Christianity it rested principally on external phenomena.

"Jesus taught, it is true, as 'man never taught' before; but did the people understand? They were principally looking for outward phenomena. Turning water into wine, feeding the multitudes with a few loaves and fishes, calling Lazarus forth from a supposed death, curing the blind, the deaf, the lunatic, and so on. These the people could understand, for their senses were appealed to. His teachings made no very deep impression on His own immediate age. 'The wonderful works' He performed, did. And the people flocked to Him wherever He went for this purpose. The effect of the teachings came after. So it is now. The people mainly inquire what is done? What can I witness? And not so much yet 'What is truth?' This deeper seeking of Spiritualism will come by-and-bye.

"The phenomenal has its grand use. It awakens, attracts, causes inquiry, and startles people from the profound hypnotic slumber of old dogmas. More than all, it proves the fact of a life after this, and upsets many old errors about death, the resurrection, day of Judgment, hell, and so on.

"But shall we linger here? Is this all there is of Spiritualism? For the many the answer must be, yes. Thousands look not higher up towards the mountain top. They pass on in blissful ignorance of the grandest teachings the world has ever had. They know not of the rounded-up complete system of Divine religion that is to come out of this new-born babe in the manger.

"There are others, a large number, who not satisfied to linger where the senses mainly are fed, pass on seeking for the fount of higher knowledge. This brings us upon the plane where theory, speculation, and new dogmas reign. Here they meet with all sorts of contradictions, vagaries, absurdities, as 'baseless as the fabric of a dream.' As a dream may not be wholly baseless, so these may not be entirely so. The theory of Reincarnation may have some basis of truth; so may Occultism, Hindu magic, the theories of 'shells,' 'elementaries,' and so on.

"How long can an earnest mind seeking for the highest soul food remain here? Not long. The hungering soul must have something more than fine spun theories and absurd speculations. Where shall we go for this soul food? Here is the crucial test of a system. It must either supply all the deep needs of the soul or

be stamped as a failure. Can any church supply this need? Not one in all Christendom! They have all been weighed in the balance and found wanting. Need I particularise? Not now. It is not necessary.

"Spiritualism, then, is the last resort as far as men can see. Can this meet all the needs of the soul? If it cannot, it, too, is a failure. It is not enough to tell us there is a future. It is not enough to tell us our friends can return and commune with us. The whole world outside of Christendom believe this, have had knowledge of it for untold ages. Spiritualism is on trial before the whole world. Is the world satisfied with it as it exists to-day? No! Is it then a failure? No! But if it stops just where it is and goes no farther, if it remain *in statu quo* with all its unsolved problems, its uncertain and contradictory theories, its unsatisfactory speculations, it must be pronounced an imperfect system, and we must look farther.

"What has the student of Spiritualism in its various phases to say to this? Stand and deliver, is the word to-day to all systems. Thinkers of this new philosophy, let us hear from you."

Within the compass of this brief letter there is contained much that deserves attention; more, perhaps, in the way of suggestive reply to pressing questions than as satisfactory solutions, final and complete, of the problems propounded. For myself I frankly confess I have no desire to go over again the profitless controversy as to the value of *facts* as against the *philosophy* of Spiritualism. But I recognise the fact that there is a difference of opinion among Spiritualists on this question, and I cannot avoid the conclusion that this is largely owing to misapprehension. We shall none of us underrate the value of a *fact*. Facts, rightly understood, are the very foundation stones on which our superstructure is to be built. Without a solid foundation that building must soon topple to its fall. But what is a *fact*? We shall not deny that our published records contain a wealth of *facts*, more or less accurately observed and detailed: some of the highest scientific precision and value, some loosely stated and valueless as evidence except to those who were intended to receive and benefit by them at first hand. We are aware that the Society for Psychical Research has gathered a large mass of *fact*, and if, in straining off the cases where doubt is by their experts supposed to exist, they have cast aside much valuable evidence, that which has passed through their sieve is at least irreproachable. We know, too, that the invisible beings who guide and direct this attempt of the denizens of the unseen world to influence our own are not now giving phenomenal evidence in any degree such as that in which it was given fifteen, or even ten years, since. Does not all this point to the wisdom of tabulating our facts and trying to understand them? To repeat them over and over, even if we could, is to potter for ever about the foundation and to do no more.

The present age presents an instructive parallel to that of Jesus Christ. When He presented Himself as a "Teacher sent from God," He attracted public attention first of all by His "mighty works." He further pleased the multitudes by producing for them the "loaves and fishes," which were most successful in causing them to follow Him. But it is expressly said that the crowds that attended

His teaching came not to hear the words that fell from His lips, but because of the mighty works that He had done, and especially because they had eaten of the loaves and fishes—and were, no doubt, in expectation of more. It is a noteworthy point that of all these multitudes they only who got what He wished to give were the few disciples who drank in His teaching, and became in after days the pioneers of that religious system which has been the most potent engine for moral progress the world has ever seen. The parallel between now and then is by no means incomplete. We have the meanest of all our followers, who would make what they can out of the credulity of the enthusiast. We have the gaper at phenomena that he does not take the trouble even to understand. And we have the intelligent student who values the kernel more than the husk.

I am aware that it is idle to strive in this matter. No words will make a given person take interest in the underlying philosophy of Spiritualism unless he is so inclined, or will seriously so dispose himself; any more than the most urgent arguments and the most plentiful citation of facts will make a man take an interest in Spiritualism if he is not prepared for it. I am not so foolish as to hope to reach even one reader whom the invisible directors have not prepared. But none the less, if it be only as an academical contention, I say that it is the part of wisdom to take of the experience of the past and use it for our own guidance in the present. To grope for ever among phenomena is to dwell in a realm of illusion. To frame no philosophical account of this most revolutionary movement is to gain little from it. To fail to learn its ethical and moral lessons is to waste opportunities and to trifle with what should be a great blessing. If we get no higher enlightenment from those spirits whose mission to us is one of mercy and beneficent instruction, then we fail to get any real value from what is offered. If there be one thing clear to me it is that as the dry bones of old Judaism were shaken and revivified by the teaching of the Christ, with its attendant evidences of extraordinary power, so the dry bones of the nineteenth century Christianity may be called into new life by that analogous method which Spiritualism offers to us now. If Spiritualism cannot satisfy the cravings of man's higher nature it must die—that is sure. The general opinion of the world on this point is about as valuable as was the opinion of the Pharisees, Scribes, and Sadducees on the teaching of Christ. If the exoteric world knows no better, we, at least, should be wiser than to spend ourselves in that which profiteth nothing.

CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

The forthcoming assembly of the Alliance, on Thursday next, will be one of great interest. It is the last of the present season, and comes at a time when it is hoped that previous engagements may not prevent a large attendance. The meeting will be addressed by Mrs. E. Hardinge-Britten on "The Unfinished Problems of the Universe," a subject wide enough to give scope to the accomplished lady's versatile talents. The doors will be open at 7.30. The address will be given at 8 p.m.

"THE great and golden rule of art as well as of life is this, that the more distinct, sharp, and wiry the bounding line, the more perfect the work of art; and the less keen and sharp, the greater is the evidence of weak imitation, plagiarism, and bungling. . . . What is it that builds a house and plants a garden but the definite and determinate? What is it that distinguishes honesty from knavery but the hard and wiry line of rectitude and certainty in the actions and intentions? Leave out this line, and you leave out life itself; all is chaos again, and the line of the Almighty must be drawn out upon it before man or beast can exist."—WILLIAM BLAKE.

D. D. HOME: HIS LIFE AND MISSION.*

By MADAME HOME.

I

(Continued from page 287.)

It is beside the purpose of the present Review to give any critical estimate of Mr. Home's work, or to write his life. The public will receive with more interest some very brief extracts from the marvels recorded in this Memoir.

When he was nineteen years of age he went to stay with Mr. Ward Cheney, of South Manchester, U.S.A. As he entered the hall he heard a rustling as of a silk dress, and again in the drawing-room. Each time he turned round and could see nothing. At last he saw an active-looking elderly lady, clad in a dress of heavy grey silk, which again rustled. The host heard it this time, and inquired the cause. Home told him, and Mr. Cheney made no response. The lady did not appear at dinner, but on leaving the room Home heard the rustling again, and the words: "I am annoyed because they have placed a coffin above mine." Home told his hosts. They recognised the lady and her dress, but declared the story of the coffin to be absurd. Again the rustling came, and the words were repeated, and "Seth had no right to cut that tree down" was added. Mr. Cheney admitted that his brother Seth had cut a tree down, and that the lady in the grey dress would not have liked it. Once more the old message came, and was strenuously declared by the host to be rubbish. Home went to bed distressed. It was the first time that he had received a false message. He slept badly, and told his host so. Mr. Cheney told him that he would take him to the family vault, and show him that, even had they desired, there was no room to put another coffin on the top of this lady's. The two went with the man who kept the vault. He was about to open it, when he turned, and said, in a half-apologetic tone: "There was a little room above Mrs. ——'s" (the grey silk lady's) "coffin, and I have put the coffin of Mrs. L.'s baby there. Perhaps I ought to have told you. I only did it yesterday."

That is one of the cases which, as has been above said, go very far to establish identity. It is hardly conceivable that this lady who was so anxious about her coffin should have been anybody but the lady whose worn-out vestment it contained; almost as inconceivable as that she should have cared one jot or one tittle whether there was another coffin above it or not. Why are spirits attracted to their bodies in graveyards? It is a common and inexplicable experience.

Another case that is of value. His Excellency, N. Aksakoff, Madame Home's uncle, who was not a Spiritualist, had passed away recently, when in April, 1882, came a message: "He begins to believe that he lives, but he often fears that it is a dream." Hardly had these words been spelt out when there were heard footsteps, exactly like M. Aksakoff's, in the adjoining room, and the *portière* was drawn back. Madame Home saw the full form of the spirit as it approached. The raps recommenced: "It is true, it is true"—and "There is my shadow" (at that instant Madame Home felt something put into her hand), "the shadow of him who loved you dearly. . . . Take it; it is I who give it you. You have touched my hand—I have then a hand. I live. God is." After further messages the well-known footsteps were heard receding, till they faded in the distance. On lighting a candle the "shadow" was found to be a framed photograph of M. Aksakoff, taken from the adjoining room. He had so alluded to his photograph in life.

And in this place it is pertinent to add the evidence of a lady who, close on her centenary, still lives to attest the truth of what she has witnessed, from a perfect trust in the reality of which she has never varied. She has maintained her interest in the cause she loves up to this day. The

evidence of Mrs. Hennings and her friend, Mrs. Scott Russell, is very much to the point.

"Several of the séances described by Lord Adare took place at the house of Mrs. Hennings, a lady residing in Thicket road, Anerley, who became a dearly-valued friend of Mr. Home. She has very kindly written for me a narrative of some of the experiences that made her a Spiritualist, from which I extract the following details :—

"At a séance in 1869, Mrs. Jencken senior, Lord Adare, Mrs. Scott Russell, and Mr. Bergheim being also present, Mr. Home fell into the trance condition, rose from his seat, paced the room, and then knelt down by me, saying, "George is here" (meaning my nephew, whom he had never met, and who had recently passed away, in consequence of being thrown from his horse. He had held a high legal position, and was employed against Mr. Home in the Lyon trial). "He wants to say something, but will not say it through me, from prejudice; therefore I have it from other spirits."

"Home then said to me: "Do you remember that George, as a boy, had an accident at your house in Dulwich, where, having teased a dog, the animal flew at him, threw him down, and bit him severely in the groin?" I did remember the occurrence perfectly, though it had occurred many years before; for the severe nature of the wound had caused us great alarm."

"Of another communication Mrs. Hennings writes: 'As a proof of recognised identity this case stands unrivalled.' Her narrative of the incident is as follows :—

"Séance of October 26th, 1867. Present Mrs. Jencken senior, Mrs. Hennings, and Mr. Percival. The second of the séances especially addressed to me, for the purpose of establishing the identity of communicant spirit friends. The following circumstances occurred :—

"D. D. Home fell into the trance state; and after giving a few words to each of the party from, or relating to, departed spirit friends, drew a chair close to me, took both my hands in his, and addressed me in the following words :—

"The night before your father passed away, you played whist with him. When it was his turn to play, he hesitated, and looked upwards with a smile, as if entranced—that was the first glimpse he had of the spirit sphere. With the dawn, he passed away without pain.

"He had previously communicated with Mr. Hennings, who told him 'that he had taken care of Mary,' in consequence of which your father left you but little in comparison with the others. Now, through me, he wishes to assure you this did not arise from any want of affection, but only from a misapprehension of the state of affairs."

"Home then returned to his former seat; but, looking across the room, his face became radiant with smiles, as he repeated: "He is so pleased—so pleased."

"Mr. Home had never seen my father, nor heard anything about him; and most wonderful to me was this detail of such long-past events, known only to myself."

"M. HENNINGS."

"In addition to extracts from experiences personal to herself, Mrs. Hennings has kindly furnished me her testimony concerning a remarkable instance of healing that she witnessed on the evening of the 8th of August, 1867 :—

"Though the following case of cure after a paralytic seizure, writes Mrs. Hennings, 'has been noticed in the *Spiritual Magazine*, I am induced to give my version of the event, because I was not only present, but sat next to the patient during the whole process of her treatment through spirit power.'

"One evening Mr. Home and I were playing whist with Mrs. Jencken at her house in Thicket-road, Anerley. They were full of merriment; and after the game, thinking Mrs. Jencken had been somewhat over-excited, I rose and went home. Next morning Home came in to me, looking agitated; and said, "Auntie" (as he always called Mrs. Jencken) "is very ill from a paralytic seizure all down one side—I think she will pass away to-night." The fear was not realised; but as Mrs. Jencken continued in the same helpless condition during the next day or two, we proposed to postpone a séance which had been arranged. She would not hear of it, but said the séance should take place in her bedroom; therefore, the following afternoon, she was placed in an arm-chair and drawn to the table. There were also present her son Mr. H. Jencken, myself, and Mr. Home; and soon after the commencement of the séance Mr. Jones of Enmore Park joined the circle.

"Mrs. Jencken wore a thin black shawl closed over her arms. I observed something moving up and down under the shawl, as if it were a hand. This continued about ten minutes; and then Mrs. Jencken rose from the chair and walked across the room, to the astonishment of all present, she not having been able to move her limbs since the attack.

"After a few days, Mrs. J. was restored to her usual state of health, lived many years without any recurrence of the attack, and died aged ninety-five, without any other illness than failure of vital power."

"Mr. H. Jencken wrote an account of the marvellous cure of his mother, which was published in Mr. Home's second volume of *Incidents* (pp. 153-4).

"Mrs. Scott Russell, who was one of the circle when Mrs. Hennings received the remarkable proof of her nephew's identity narrated by her above, was the wife of the eminent engineer of that name. She was present at numerous séances with Mr. Home, and the communications she received entirely convinced her of the reality of spirit-communion. When he

was about to bring out his second volume of autobiography, Home consulted Mrs. Russell with regard to the publication of her name as a witness to some of the facts narrated, and received the following reply :—

"Westwood Lodge, Sydenham.
"MY DEAR FRIEND,—Certainly I have no objection to my name being inserted as present at your séances. I thank God for it, and shall always gratefully bear witness to what I have been permitted to see. . . .—Always affectionately yours,

"HARRIETTE SCOTT RUSSELL."

"In spite of this kind and brave permission, Mr. Home, with his invariable delicate consideration for his friends, omitted Mrs. Scott Russell's name from his book.

"I never forget," writes Mrs. Scott Russell to Mr. Home in 1880, "my deep debt of gratitude to you for the faith which I believe I never should have received through any other channel."

To pass to another set of phenomena. Many witnesses have recorded the appearance, in the presence of Mr. Home, of a detached hand, ending at the wrist. The earliest case (published in *Incidents in my Life*, without names) is recorded by Mr. Burr, editor of the *Hartford Times*. He furnishes some further particulars in a letter addressed to Madame Home, now first published. After quoting the narrative, as given in *Incidents*, but without reference—indeed, few references are given throughout, a tax on the Reviewer—Madame Home adds Mr. Burr's further particulars.

"Mr. Burr then details the phenomena of the séance as in his description written thirty years before; and on arriving at the point where the narrative given in the *Incidents* concludes, he subjoins the following particulars :—

"The hand—white as marble, and not visibly attached to any arm—reached out to my hand, and shook hands with me; a hearty human shake. Then the hand sought to withdraw from mine. I would not let it. Then it pulled to get away, with a good deal of strength. But I held it firmly, resolved to see what it was. (All this time Mr. Home did not move, more than a dead man. He was too far back in his chair to reach me, without bending over forward.) When the hand found it could not get away, it yielded itself up to me for my examination; turned itself over and back, shut up its fingers and opened them; let me examine the finger-nails, the joints, the creases. It was a perfect human hand, but white as snow, and ENDED AT THE WRIST. I was not satisfied with the sense of sight to prove this—I wanted the concurrent testimony of other senses; and I swung my hand and arm up and down, where the arm belonging to this hand should have been, had it been of flesh and bone, but no arm was there. Even then I was not satisfied. Turning this strange hand palm towards me, I pushed my right forefinger entirely through the palm, till it came out an inch or more, visibly, from the back of the hand. In other words, I pushed my finger clear through that mysterious hand. When I withdrew it the place closed up, much as a piece of putty would close under such circumstances—leaving a visible mark or scar, where the wound was, but not a hole.

"While I was still looking at it the hand vanished, quick as a lightning-flash. It was gone!"

Other cases testified to by Mr. Crookes, Mr. S. C. Hall, and many others, are to be found in this book, and are well known.

Space permits us to give only two instances of that strange immunity from burning by fire which Home possessed when in trance and had the faculty of communicating to some others whose faith was sufficiently strong. The narratives of his handling hot coals, and putting his hands, and even his head, in the fire, are numerous and unexceptionably attested. The names of Lord Lindsay, Lord Dunraven, Mr. and Mrs. S. C. Hall, Mr. Crookes, Mrs. Honywood, Mrs. Hennings, and others, occur to us at once.

We cite a letter of Mrs. S. C. Hall's, quoted by Madame Home (p. 284), from an appendix to Lord Dunraven's own experiences.

"15, Ashley-place,
"July 5th, 1869.

"DEAR LORD DUNRAVEN,—You have requested me to recall the circumstances of a séance that took place here several weeks ago. I have much pleasure in doing so, but I never take notes. I am, however, certain of the facts; though I shall not be able to place them in the order in which they occurred.

"We were nine (a greater number than Mr. Home likes); we were seated round the table, as usual, in the small drawing-room, which communicates with a much larger room; the folding doors were pushed back into the wall and the portières unclosed. I think there was one lamp burning over the table; but a very large fire was blazing away in the large room—I know there was a great deal of light. The Master of Lindsay, the Rev. Mr. Y— and his wife, Mr. Hall and myself,

and the Misses Bertolacci were present. We sat for some little time before the tremulous motion that so frequently indicates stronger manifestations commenced ; but it was quickly followed by raps, not only on the table, but in different parts of the room. . . .

"After the lapse of, I suppose, nearly an hour, Mr. Home went into a trance. He got up, walked about the room in his usual manner, went to the fireplace, half-knelt on the fender stool, took up the poker and stirred the fire, which was like a red-hot furnace, so as to increase the heat, held his hands over the fire for some time, and finally drew out of the fire with his hand a huge lump of live, burning coal, so large that he held it in *both* hands as he came from the fireplace in the large room into the small room, where, seated round the table, we were all watching his movements. Mr. Hall was seated nearly opposite to where I sat ; and I saw Mr. Home, after standing for about half a minute at the back of Mr. Hall's chair, deliberately place the lump of burning coal on his head. I have often since wondered that I was not frightened ; but I was not, I had perfect faith that he would not be injured. Some one said, 'Is it not hot?' Mr. Hall answered, 'Warm, but not hot.' Mr. Home had moved a little away, but returned, still in a trance ; he smiled, and seemed quite pleased ; and then proceeded to draw up Mr. Hall's white hair over the red coal. The white hair had the appearance of silver threads over the red coal. Mr. Home drew the hair into a sort of pyramid, the coal, still red, showing beneath the hair ; then, after, I think, four or five minutes, Mr. Home pushed the hair back, and, taking the coal off Mr. Hall's head, he said (in the peculiar low voice in which, when in a trance, he always speaks), addressing Mrs. Y—, 'Will you have it?' She drew back ; and I heard him murmur, 'Little faith—little faith!' Two or three attempted to touch it, but it burnt their fingers. I said : 'Daniel, bring it to me ; I do not fear to take it.' It was not red all over, as when Mr. Home put it on Mr. Hall's head ; but it was still red in parts. Mr. Home came and knelt by my side : I put out my right hand ; but he murmured, 'No, not that ; the other hand.' He then placed it in my left hand, where it remained more than a minute. I felt it, as my husband had said, 'warm' ; yet when I stooped down to examine the coal, my face felt the heat so much that I was obliged to withdraw it. After that, Mrs. Y— took it, and said she felt no inconvenience. When Mr. Hall brushed his hair at night, he found a quantity of cinder dust."

And this as a warning :—

"Mr. Home had passed into a trance ; he walked about the room with closed eyes, then approached the fireplace—an open fireplace. A large fire was burning brightly on the hearth ; and, kneeling down, Home bathed his face and hands in the flames, as if in water. We saw his head encircled by the flame in which it was plunged ; and at the sight Count de Komar started from his chair, crying, 'Daniel ! Daniel !' At the cry, Home recoiled brusquely from his position ; and after some instants, during which none of us ventured to address him, he said, in the low, clear voice with which he always spoke when in a trance : 'You might have caused great harm to Daniel by your want of faith ; and now we can do nothing more.' We were not told what other manifestations the spirits had intended to produce. This remarkable phenomenon of bathing his face without injury in flames had been witnessed more than once previously in England."

As we close this short notice of a book that ought to be very widely read, we may turn for a moment to acknowledge the real excellencies of that work which was comprised within less than thirty-five years. Always weakly from early childhood, with recurrent periods of sickness which incapacitated him for any work, he brought home the truths of Spiritualism to a vast number of persons of influence and position in the world. To some people, the records of his séances will read like extracts from *Gulliver's Travels*, but the number of persons who know that these things are true is increasing day by day.

MARYLEBONE ASSOCIATION OF SPIRITUALISTS, 24, HARCOURT-STREET, MARYLEBONE-ROAD.—Sunday morning next, at eleven, Mr. Hawkins, Healing Séance. Evening at seven, Mrs. Hugo, address on Spiritualism.—J. TOMLIN.

HARCOURT-STREET.—On Sunday evening Mr. Rodger addressed a good audience on the "Ethics of Spiritualism," followed by Mrs. Wilkinson, who exhibited wonderful power in giving psychometrical readings from gloves, purses, &c. Not being able to respond to all the applicants, it was arranged to have another meeting on Thursday evening at eight o'clock, in the same place.—L.R.

REGENT'S PARK.—On Sunday evening last, at seven o'clock, a large meeting was held here between the fountain and the Zoological Gardens, and was addressed by Messrs. Darby, Vale, Ennms, and others, on the subject of Spiritualism, who were listened to attentively by people who seldom or never visit our halls, or read our literature. Old numbers of "LIGHT," *The Medium*, and *Two Worlds* were judiciously distributed among the crowd. Old copies of "LIGHT" will be thankfully received for future use.—L. R.

PARAFFIN MOULDS OF SPIRIT HANDS.

We have received from Mr. Alfred Russel Wallace the following letter, with the subjoined communication from Mr. Darius Lyman. Mr. Lyman is personally known to us as a most able man and competent observer. We need not recall the fact that the mediums here referred to left London with a tarnished reputation. Mr. Lyman's testimony goes to show that our contention is true, viz., that genuine phenomena may be obtained through genuine mediumship, although that gift may have been prostituted and abused :—

SIR,—The accompanying narrative of the production of paraffin moulds of hands under conditions that appear to preclude all possibility of deception, and with the excellent test of weighing the paraffin before and after the experiment, has been sent me by Mr. Darius Lyman, of Washington, a gentleman who has been acquainted with Spiritual phenomena for more than forty years, and is a thoroughly well-informed and intelligent investigator.

The production of characteristic and recognisable materialised forms in a small American farm-house, every part of which was open to investigation, is equally remarkable.

ALFRED R. WALLACE.

Paraffin Moulds Obtained through Alleged Spirit-Intervention.

From January till April, 1878, J. Nelson Holmes and his wife, Jennie, gave a series of séances for materialisation of alleged spirit forms in the city of Washington, D.C., at No. 707, I street, N.W. They were given from three to six nights a week until April 3rd of that year, and under such severe test conditions that the manifold forms that appeared could not be attributed to any fraudulent agency on the part of the mediums or sitters ; at least, that was the decided judgment of the persons most frequently in attendance as well as of myself. Occasional sitters were most incredulous, the surprising character of the phenomena being too great for their acceptance.

I was so well satisfied of their genuineness, so far as the absence of any intelligent agency of the mediums in their production was concerned (other than voluntary passivity), that I determined on the first convenient occasion to go to their home in Vineland, New Jersey, and there have one or more private séances with them. Opportunity offered sooner than I expected. On Saturday, April 6th, 1878, I was invited, with other officials of the United States Treasury, to be present at Chester, Pennsylvania, near Philadelphia, at the launch of the ss. *City of Para* from the ship-yard of John Roach. I accepted the invitation, and after the launch went on to Philadelphia, hoping to get a train for Vineland that evening, but failed. On the following Sunday morning, I took so early a train as to reach Vineland and the home of the Holmeses before noon. They resided at that time about three miles from Vineland Station. Their home was a small frame-house of but a story and a-half in height. A door in the south front opened into a small hall in which a flight of stairs rose nearly from the door to a landing-place, on the left side of which a door opened into a bed-chamber lighted by two windows in the south of the house. The two sides of the roof ran down so rapidly from the ridge that a person of ordinary stature could not stand erect on either side of the room next the wall. In the south-east corner of this room, wooden partitions separated a small apartment from the landing-place of the stairs and from the main room. A slight door that could be closed entered this apartment on the east side of the chamber. This small room, about six feet long by five in width, contained nothing movable but a chair. I aided the medium, Mr. Holmes, in draping three sides of this enclosure with black cambric, on the Sunday of my arrival. This was to make it a cabinet, from which we expected white forms to appear that evening.

The north end of this small house was, on the upper floor, occupied by bed-chambers, and on the lower floor by a kitchen and sitting-room. From the lower floor another flight of stairs led to the second story, where the little cabinet was placed.

On Sunday evening Mr. Holmes sat in this cabinet as a medium for materialisation, with Mrs. Holmes, Mr. Samuel Stiles, and myself as the sole spectators. The sitting was a wonderful affair, fully equal to any sittings given by himself and wife in Washington. Its incidents need not now be detailed.

In the course of this Sunday I learned for the first time that in Philadelphia, Holmes had given séances for paraffin moulds of hands in 1876. Though he had attempted nothing of the kind for some time, he readily assented, at my request, to make a trial for them on the following evening, Monday, April 8th.

Early the next day, Mr. Holmes and myself rode to Vine-land Station, where I purchased at an apothecary's store one pound eleven ounces of paraffin. At other places I bought a spring balance and two wooden pails. The balance was to weigh my paraffin moulds (should any be made) with the paraffin left over after they should be made. The pails were destined one for cold, the other for hot, water.

We returned to Mr. Holmes's residence about five o'clock p.m. While awaiting the preparations for supper, and the waning of the daylight, I strolled out to the barn near by; this, with Mr. Holmes's little place of twenty acres, was in charge of Mr. Stiles. He informed me that in 1876, the pails of cold and hot water were placed in a small box. In the pail of hot water the paraffin was dissolved. The box was locked under the direction of the sitters, who retained the key, and, so locked, was placed in a dark cabinet in which Mr. Holmes was accustomed to sit. After a few minutes of quiet, paraffin moulds were ordinarily produced which, when the box was unlocked by the sitters, and Mr. Holmes was relieved from the trance in which he sat, would be found in the locked box, upon the surface of the cold water in one of the pails.

On being told that the identical box was in the barn, I got Mr. Stiles to find it. I noticed, when it was brought to me, that it was of a length, width, and depth sufficient to allow two ordinary water pails to be so placed in it as not to be in contact with each other, or with the sides or cover. The front side and cover had been perforated with five or six slots, each of less than a finger's breadth and from three to five inches in length. Mr. Stiles told me that these slots had been made to let out the steam from the hot water containing the dissolved paraffin. But to relieve the distress of over-wise sceptics of Philadelphia, who were able to believe that Holmes could get his finger through slots too small for a baby's finger to pass through, and could with them alone mould paraffin gloves in boiling water, he called my attention to wire screens nailed under the slots within the box, that would effectually debar any human fingers other than those of a conceited sceptic from reaching the cold or hot water, or either pail. Observing that the staple lock had been removed, I asked Mr. Stiles to find it and fasten it again securely to the box in its old place, and also get me the padlock and key, now old and rusty, with which the lock was fastened. I practised with the padlock and key upon the lock till I could work them with ease. We then carried the box, with its appliances for fastening, to the little cabinet of which I have spoken in the bed-chamber of the upper story of the house.

We sat down to supper (Holmes, his wife, Stiles, and myself). A large pot of water was kept boiling on the stove while we ate. After supper, Holmes, Styles, and myself took seats in the open door of the kitchen, and, in the deepening twilight, cut our one pound and eleven ounces of paraffin into thin clippings which dropped as they were cut into one of my wooden pails. We cut up the entire batch of paraffin. Darkness had now so fallen as to require a lamp to be lighted. Mrs. Holmes dismissed her servant girl to her home for the night, and locked every outer door. Our pot of boiling water was emptied into the pail containing the paraffin; and that substance at once melted away, leaving, except for a little scum that rose to the surface, a pail of clear water. One of these pails was taken by Holmes, the other by Styles; I carried the lamp; and we all ascended the back flight of stairs to the upper story—Mrs. Holmes following last. We moved to the little cabinet. Holmes and Stiles went in with their pails. I followed with the lamp. Mrs. Holmes remained without the cabinet arranging three chairs in a semi-circle a few feet from the door. The two pails were carefully set in the box. Holmes took his seat in the chair about five feet from the box. Stiles stood behind me. I carefully examined the pails and every corner of the box with my lamp, to be sure that no paraffin moulds had got into pail or box by "accident." I gave the lamp to Stiles, turned down the cover, drew the hasp over the staple on the front, and turned the key in the padlock, withdrew it, and put it in my pocket. I took the lamp from Stiles, and carried and set it behind the door that hung inward from the landing-place of the hall staircase. As

I closed the cabinet door I saw Holmes in his chair apparently asleep and breathing heavily. After putting the lamp in place I took the middle chair before the cabinet, with Mrs. Holmes on my left hand, and Stiles on my right. I drew out my watch to note the length of time for the production of paraffin moulds, which I had much hope, though but little expectation, of getting. We alternated quiet waiting with singing. Minute after minute dragged away, with not a sound from the cabinet except an occasional sigh from Holmes. I had begun to lose all hope; but exactly twenty-five minutes from my first glance at my watch, a heavy thump was heard upon the inside of the cabinet door. Stiles said it indicated that the moulds were finished, and was also a signal that we should remove the box. We arose, and Stiles and I entered the cabinet. Holmes sat as I had last seen him, seemingly asleep and breathing heavily. We raised the box with its two pails of water, and carried it out upon the landing-place of the hall staircase with its front to the front of the steps of the stairs. I did not open the box at once. In fact, I dreaded the disappointment of a failure. I doubted whether I should find anything in it but two pails of water with a quantity of melted paraffin; for this reason I wished to continue the sitting for materialised forms. So I slightly changed the position of my lamp behind the door (which swung inward from the landing-place), so that its light fell upon the west side of the room, and was gently reflected out upon the landing-place and the little door to the cabinet on the east side. Then we all seated ourselves as before. In the course of half-an-hour four figures came successively from the cabinet. One was a lady dressed in clouds of what seemed to be gauze; another was a young man dressed in the style of a French gentleman of the time of the Consulate; a fourth was a figure clearly reproducing the form, features, and dress of Dr. Franklin. Madame Tussaud's gallery could have produced nothing better. Last of all came "John King," a larger figure than any of the others, and in an entirely different style of dress. It is needless to say that there was nothing in the cabinet from which these forms as lay figures could be produced.

"John King" informed me that when the box should be opened I should find floating in the pail containing cold water, two moulds of hands, one of which was complete and was made by the French gentleman who had come before me; that the other was made by his mother; but that inasmuch as the paraffin was reduced in amount (by the making of the first mould), and as she had had but little experience in making moulds, the other mould was imperfect. He then gave a few messages for old sitters at the Holmes' séances in this city, and withdrew. As soon as we heard Holmes stirring in the cabinet, I took the lamp to the box on the landing-place, where with much difficulty I succeeded in unlocking the padlock, and upon throwing back the cover I found in the pail containing cold water a mould in paraffin of one hand reaching to the wrist, and another mould of fingers extending only to the palm of the hand. They were of different sizes, the fingers of one hand being smaller than those of the other. I still have them, though they have slightly collapsed under the influence of our summer heats.

The next morning the residuum of the paraffin in the pail which had contained hot water had congealed and completely covered the surface of the water. I carefully removed it, and taking my moulds and this residuum with me, on my arrival at Vine-land Station, on my way to Washington, I had the whole carefully weighed on the same scales on which the unbroken mass had been weighed when purchased. The amount was one pound eleven ounces, the identical amount of the same paraffin that I had melted in hot water the evening before.

Washington, D.C.

DARIUS LYMAN.

April 13th, 1888.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—The platform was occupied by "A. V. B." on Sunday last, "Christ not a Myth" and "The Life and Teachings of the Christ" forming the subjects of his addresses. We should be glad to receive any literature for distribution, or books that friends of the cause could spare us for our library.—W. E. LONG, Hon. Sec.

GLASGOW.—Mrs. Britten's late visit to Glasgow has created great public interest on the subject of Spiritualism. The Editor of the Glasgow *Evening News* deputed a commissioner to interview Mrs. Britten, and to make special inquiry into the subject of the phenomena and philosophy of Spiritualism; the result being that three leading articles have already appeared. This circumstance has produced a large amount of correspondence both from opponents and friends.—G. W. W.

OFFICE OF "LIGHT,"
16, CRAVEN STREET,
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Light:

EDITED BY "M.A. (OXON.)"

SATURDAY, JUNE 23rd, 1888.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable.

HOSPITAL SUNDAY TEACHINGS.

It is always interesting to note any circumstances that tend to explain why what is called revealed religion is losing hold on a world which, whatever else it has done, has certainly not stood still. We know, of course, what the ordinary theological teaching is, and can fairly estimate its value. Very largely it comes in on Sunday as a mild form of dissipation, especially to those who prefer an elaborate lunch to healthy lawn-tennis, and accordingly desire always to keep the Lord's Day holy. But this pleasant titillation has to give way sometimes to attempts of a more serious kind, as on the occasion of great festivals of Church or State. Then we get the deeper mysteries talked about, and then we begin to understand the wondrous assumption, and the amazing ignorance, one may almost say impudence, which characterises the teaching of the modern "divine."

Of these show Sundays Hospital Sunday stands out somewhat conspicuously, for then we are treated to disquisitions and observations anent suffering, pain, misery, and so forth. And as it is one of those "Sabbaths" which are patronised by the Public Press, we get excerpts and *précis* of discourses in the Monday morning papers, and these excerpts and *précis* are at once edifying and amusing.

Let us begin with St. Paul's. Here the preacher on Hospital Sunday was the Colonial Bishop of Algona. Among the curious things this prelate asserted were the following (the *Times* report is used):—

"They could not answer the question why it was that half the race was to be educated and disciplined at the expense of the agony and suffering of the other half. Be the solution of the mystery what it might, two things were clear—that sickness was the pre-determined lot of a large portion of the human race, and that Christ demanded, in the words before them, ministration to the sick as an evidence of Christian charity."

The proposition that one half of the race is to be educated at the expense of the suffering of the other half is a singular one, and taken in conjunction with the assertion made by the preacher at Westminster Abbey, that "our Christian faith teaches us that pain is sent as a discipline," is certainly but little illuminative, and not quite encouraging for any who look to the apostles of revealed religion for comfort and advice in this puzzling state of existence. Yet the Abbey preacher, the Rev. E. C. Dermer, of Oxford, also finds considerable difficulty, for

"Few things were more sure to strike a thoughtful mind than the mystery of pain and sickness in this world. It was

also impossible to see on what principle evil was distributed, and so unevenly distributed. In the meaning of words, pain meant punishment, and experienced observation showed that often pain of body and mind followed on faults, wilful or unwilful, the result of deliberate or foolish wrongdoing. But that accounted for only a fraction of the suffering we saw around us."

And then he falls back on the teaching of our *Christian faith*, the result being that the main part of the collection was in the smaller silver coins.

At the Chapel Royal, St. James's, a different note was struck, and as one would think, a grander one. Here the Rev. Dr. Gee, of Windsor, preached before a *select* congregation and

"Dwelt on the advantages of pain, its uses or consolations, and even its blessings. He showed that it was a great safeguard against real mischiefs, its influence being at once correctional and educational. If, he said, pain was thus educational and correctional, and played so important a part in the scheme of the Divine government of the world, it followed that its workings were not to be hindered or restricted."

This is a good way off the Bishop of Algona. But the "even its blessings" certainly still shows a little doubt. There does not seem very much though, for Dr. Gee goes on to say that

"He could cite cases in which sickness and hospital treatment were the means not only of alleviating physical suffering, but of effecting a moral transformation, and had thus been blest as the turning-point of a lifetime."

At the Chapel Royal, Savoy, the Rev. Henry White said:—

"The seemingly unequal distribution of joy and sorrow had been an endless source of mystery and speculation from the days of Job until now. But the problem why some men seemed never free from grief and hardship, while others were strangers to sorrow, had never been solved."

And so they all left it, with no attempt at a solution, except in the case of Dr. Gee,—and even in his case the effect of the "evil" was a moral transformation which was the turning-point of a *life-time*. There was a good deal said about Christian love, Christian charity, Christian sympathy, and so forth, as if there could be no such thing as Buddhist love, Mahomedan charity, or Hindū sympathy. Alas! has not the word "Christian" become a fetish, the worship of which has superseded the worship which the Author of the name Himself taught and practised? The land is surely full of idolatry.

Had the existence of a state which is not this state in any sense other than that of a vague *Christian* belief, been present to the preachers on that day when the mystery of good and evil so overcame them, that mystery would have had at least some part of the veil torn from before it. It is because the teaching of so-called Christianity has its be-all and end-all here that thick darkness surrounds the priests, and the apostles babble nonsense when they try to teach. The Gospel is not the Gospel of Christ, not the Gospel of the Spirit, but the Gospel of Materialism, of making the best of both worlds, and of sham salvation.

Pain and sorrow appeal differently to those who know that this state of ours is but one out of a possible infinitude of states. To such the pain and sorrow, though they may be so great as to make them cry out sometimes, "If it be possible let this cup pass from me," are recognised as a necessity for purification, and as a result of the conflict that man must wage with the Dweller on the Threshold, who will act if he can through the soul on the body, and of the fight with that spiritual wickedness in high places, which would willingly destroy the soul itself.

π.

SOCIETY FOR PSYCHICAL RESEARCH.—We can do no more in the present issue than simply acknowledge the receipt of Part XII. of the *Proceedings* of the Society for Psychical Research, which has just been issued. Its 270 pages include some valuable contributions on Hypnotism, Telepathy, and Thought Transference, &c.

EVIDENCES AND NATURE OF THE FUTURE LIFE.

By J. W. F.

(Continued from page 291.)

In the time of Christ the Jewish nation was divided into three principal religious sects. The Sadducees were the materialist secularists of the age. Accepting only the Pentateuch as of Divine authority, they had no belief in a future life, or in the existence of spiritual beings. The Essenes, the most ascetic, and at the same time most philosophical, though fewest in number, of the three sects, maintained the inherent immortality of the soul, and rejected the notion of a resurrection of the physical body. One of their number, as reported by Josephus, encouraged his brethren during a siege to attack the enemy, on the ground that "death is better than life, is indeed the only true life, leading the soul to infinite freedom and joy above."

The prevailing notions of man's future state among the Jews at that time were those of the Pharisees, the most numerous and most influential of the three divisions. If they had any belief in the consciousness of the spirit immediately after death, they did not regard that as worthy of the name of resurrection, a term applied only to the supposed rising from the grave of the physical body at some future period called the last day. Martha, of Bethany, expressed the general idea of the time in saying of her deceased brother, "I know that he shall rise at the resurrection at the last day." The error involved in that notion was mildly corrected by the words, "I am the resurrection and the life"; words which, rightly understood, are declarative of the truth that eternal life is inherent in man, not as mere consciousness of existence, for that might be less desirable than unconsciousness, but as that life of perfected manhood in full unity with its source which the speaker knew in His own experience to be life indeed. The life and immortality brought to light in the Christian religion is that essential life which has neither beginning nor end; that divine life which constitutes the true self, the inmost spiritual nature of everyone born in the world.

It will ever remain true that the surest and most abiding evidence of immortality is the knowledge of human relation to the Divine nature. In the perfection of such knowledge everyone has the witness in himself of an indissoluble life, for as is the parent so must be the offspring in essential nature and continuance.

In the declaration, that to know God is life eternal, much more is implied than mere assent to some affirmations, however true, concerning the Divine existence and nature. True knowledge of anyone involves that likeness of character which leads to intimacy of fellowship. In the knowledge of the Eternal, as a result of Divine character, standeth our essential life, which is not merely continuous in the time sense of the word; it is one with the Divine eternity which has no beginning. Man is "for a little while" subjected to imperfect conditions that the final perfect state may be fully comprehended.

Although, for those who have so far attained to such knowledge of their true nature as immortal, no greater evidence is necessary, yet how few, even at the present day, have reached half-way to this ground of assurance; the many consequently require more external though less certain evidence, the evidence of sense through the opening of the psychical nature, in which departed friends can be seen and conversed with as when on earth. This, as has been already remarked, is no absolute proof of immortality, since conscious identity may cease at some time or other, but such open vision will at least remove the great stumbling block of materialistic science, and next to the knowledge of God as the everlasting Father, it is the best, the only, attainable evidence for the majority of men in this world.

Indeed, it was this kind of evidence which convinced the immediate followers of Jesus of His resurrection, and

it is urged by the Apostle Paul in opposition to those who denied the truth of immortality. Not only so, all Christian apologists set forth the record of the visible appearances of the Crucified One to His disciples, as the chief evidence of the truth of the Christian religion, although such proof in itself is necessarily not so strong as it was to actual eye witnesses and their friends.

Notwithstanding all the sayings of their Master respecting immortality, His eleven most intimate followers were not satisfied with anything less than sensible evidence of His resurrection. One of the eleven could not accept the testimony of his ten most intimate friends, though given as eye witnesses of the appearance of their Lord, until it had been confirmed by his own experience. His incredulity was only very mildly rebuked by the declaration of a higher evidence than that of sense, and was ended by the only proof he was then capable of receiving.

In view of the prevalent notions of the time regarding a physical resurrection, the followers of Jesus could not believe otherwise than that their Master had risen in His material body. So also with the incident recorded in Matthew's Gospel of the many bodies of the saints which appeared at the same time to many of the inhabitants of Jerusalem. For in any opening of the psychical senses the objects appear as if discerned by the natural eyesight.

According to Paul, Jesus appeared after His resurrection to more than 500 persons, and finally to himself, under circumstances precluding the idea of the restraints of a physical body.

The fact that while all His funeral clothes were left in the tomb, He yet appeared at different times in ordinary dress, is illustrative of the fact, so well known to students of psychology, that in spiritual nature clothing is an outbirth and manifestation of the mind and will, and militates against the idea of a physical resurrection.

Paul, in his argument for the truth of immortality from the fact of Christ's resurrection, reasons not, as might have been expected, from the special instance to the general law, but the contrary. He does not say that because this one man has risen from the dead, therefore all must rise, for it might be objected that, as the character was exceptional, it could form no sure ground of confidence for men in general. He asserts the general law, as evidenced in the particular example of its fulfilment: "If there is no resurrection of the dead then is Christ not risen. If the dead are not raised, neither hath Christ been raised."

What is now known as spirit manifestations were common in the early days of the Christian Church, and were accepted as part of its worship. "We have now," wrote Tertullian in the ninth chapter of his *De Anima*, "we have now amongst us a sister whose lot it has been to be favoured with sundry gifts of revelation, which she experiences in the Spirit by ecstatic vision amidst the sacred rites of the Lord's Day in the Church. She converses with angels, and sometimes even with the Lord. She both sees and hears mysterious communications (*Sacramenta*). Some men's hearts she understands, and to them who are in need she distributes remedies. Whether it be in the reading of the Scriptures, or in the chanting of Psalms, or in the preaching of sermons, or in the offering up of prayer, in all these religious services matter and opportunity are offered her of seeing visions. It may possibly have happened to us while this sister of ours was rapt in the Spirit, that we had discoursed about the soul. Among other things, says she, the soul was shown to me corporeally; and I saw it as spirit, but not of an inane and void character—shadowy and spectral—but as capable of being grasped by hand, tender and light, in absolute human form, resembling that of a human being in every respect."

Still further of the soul, Tertullian says: "It is the inner man, different from the outer, yet one in the two-

fold condition (*dupliciter unus*). It, too, has eyes and ears of its own, by means of which Paul must have heard and seen the Lord" (an incidental proof that the writer did not believe that the Lord could be seen and heard by the physical senses); "it has, moreover, all the other members of the body, by the help of which it effects all processes of thinking, and all activity in dreams."

(To be continued.)

"SCIENTIFIC RELIGION."*

A review of this remarkable book may be best prefaced by an attempt to explain how and in what sense may be understood its remarkable title. We are told on the title page itself that the reference is to a relation between natural forces, which therefore belong to scientific consideration, and the "higher possibilities of life and practice" with which all religion deals. That these possibilities depend upon a force as real as those with which physical science is concerned is of course a fundamental postulate of theology, which calls that force the Spirit or Grace of God. If real, it is as "natural" as electricity or magnetism, for "natural" means real, not "known," unless we make an arbitrary verbal distinction of the facts of the universe into natural and supernatural. How, then, can a "moral" force, not resolvable into known physical forces (as Materialism supposes), be made apprehensible, (not to say recognisable, for that depends on verification) by positive science? Obviously, only by bringing it, and the resulting phenomena, within the province of scientific conceptions. Hitherto "the soul" and its states, and "spirit," or the forces inducive of those states, have been beyond that province; and why? Because, of the two necessary, though really inseparable, aspects of all sentient life, science has cognisance only of the objective, whereas all recognised philosophy and religion, in the West at least, regard consciousness and its hypothetical basis subjectively, and have not attained to the conception that this subjective aspect can and must be pushed further back, so that at every moment of discriminating it from external objectivity, the distinction again arises within itself, and a new objective world of thought and feeling—heretofore considered "subjective" phenomena—stands as much opposed to the unifying principle as the yet more external world which is mediated by the senses of the visible organism. "Occultism" has always known this: Eastern philosophy knows it: the presentation of Eastern philosophy given to us in "Theosophy" knows, and much insists upon it. The idealistic realism of Swedenborg goes altogether upon it. There is no reason whatever why science, which is already philosophical enough to be aware that the phenomena of the external world subsist, as phenomena, only in consciousness, and as modes of consciousness, should not bring this inner world of consciousness under its own conception of force and matter, or rather, why it should not extend that conception so as to embrace the whole field of transcendental physics. And the connection between transcendental physics and religion, as conceivable scientifically, is not difficult to discover. The greater part of this book is an exposition of that connection.

It should be obvious that in entering the region of transcendental physics we are in no way compromising philosophy, which will say of that region just what it says now of the phenomena of surface nature. It may at first sight seem otherwise when we are asked to recognise the "atomic" constitution of the soul, of thought and feeling. As a question of terminology, a less dogmatic extension of a mere hypothesis of physical science might be preferable; but the admission of a substantial basis of consciousness,

in each of its discrete states or involutions, is no more open to philosophical objection than is the physical basis provided by our present organism. The whole vital process of nature, including its higher developments of conscious will and intelligence, is just manifestation—the passage, or emergence, of the immanent and hidden, the subjective, into representation or objectivity. We are ourselves products of this same process, not, however, completed and thrown off, as it were, by some spasmodic energy, but in course of making by structural deposit. The popular conception regards the soul as a detached spiritual entity, while modern science, and much of modern philosophy, treat it as a discredited hypothesis, chiefly because of this assumed "spiritual" nature, which seems to forbid its phenomenalisation as object. But the old notion, that to transcend our present sense limitations is to enter a region of pure noumena, for which science, and our intelligence in general, have no conceptions, is already an anachronism. The monistic conception, superseding the imaginary dualism of spirit and matter, carries with it the consequence that we may safely extend the sensible representations, upon which scientific thought must work, into the psychical domain, and may recognise, in the phenomena and forces which belong to that domain, facts potentially objective, that is, which would be actually objective to a more interior vision and sensibility. Transcendental materialism is the condition of scientific apprehension of things usually called spiritual, and which may continue to be so called in a relative and provisional sense. There are not two substances, a spiritual and a material, but one only, of which the sensible representation is objective knowledge. If we understand this of our own world we shall easily apprehend it of every other. The positive discoveries of chemical science, as Mr. Oliphant points out with some apt research in his earlier chapters, have revealed a constitution of matter, and processes within it, far transcending the limits of actual sensible presentation as regards the scale of measurement, yet containing a true objective statement, as subject to the space-form of sensibility in general, which is indifferent to scale. The outcome of these discoveries for the present purpose is that science may be already on the verge of concluding, or suspecting, that the ultimate "atom" of its matter is a delusion of the naïve understanding which mistakes representation for the "thing in itself," that matter will turn out to be as divisible in fact, or by scientific inference, as is the ideal-real space it occupies—that is, infinitely;—and that, at any rate, the unity of being is never to be found in it, but only the unity of representation. It may then not seem, to Sir Henry Roscoe or any other physicist, so "miraculous that chemists should now be able to ascertain with certainty the relative position of atoms so minute that millions upon millions can stand upon a needle's point," for it will be understood that a needle's point has no absolute magnitude, that there is no such thing as magnitude out of relation to the percipient scale, which in one of its possible varieties would spread out the "unfathomable atomic abyss" into the "immeasurable interstellar space," and in another, would reduce spaces which our telescopes cannot compass to dimensions which our microscopes cannot detect. This is indeed a truth already so familiar that Mr. Oliphant perhaps does right to pass it by with the simple remark that we are to "divest our minds of all idea of space, which only exists relatively to our senses." Still, it is important to remember in estimating the philosophical significance of this book, that space without definite magnitudes, that is, without the subjective scale, is an unthinkable abstraction, and therefore cannot be the condition, or continent, of any nature with which thought can deal. It follows that the matter which we represent under the form of our sensibility as extended in, or "occupying" space, is only the objectivity of being, and

* *Scientific Religion; or, Higher Possibilities of Life and Practice through the Operation of Natural Forces.* By Laurence Oliphant. With an Appendix by a Clergyman of the Church of England. (William Blackwood and Sons, Edinburgh, 1888.)

the same may be said of the different forms of "force" which we now learn to be expressible in terms of matter, as atomics even if it be not more correct to say that the true analysis of matter yields forces only. The vice of Materialism is that it attempts to derive those forces which we at present know only subjectively from those which we know only objectively. It is not Materialism to show, or contend, that the former are likewise potentially objective, and may be stated in terms of objectivity. And herein consists chiefly the originality of this book, that it realises the facts and forces of the spiritual life as they have perhaps never been realised for mere intelligence before, that it makes conceivable the continuity of moral and physical facts by denying their essential heterogeneity, and shows us how we may without difficulty, because objectively, represent "discrete degrees" in the correspondence between spirit (pneuma), soul, and body. The justification of this account, with the diagram illustrating it (p. 162), lies in the externality of all consciousness to its immediate subjective source, and in the fact that this immediate source is itself only relatively subjective, as is evidenced by the action upon it of forces interior to itself, and to which it must, therefore, be objective. Were this not so, the individual psychical constitution, or "soul," would be incapable of true modification, because upon the forces which affect it collaterally, or externally on its own plane, it would only react determinately, in accordance with its own completed quality. Its development or evolution, as distinguished from mere progressive manifestation through the occasions of consciousness, supposes a source or principle discretely interior to itself, whose action can introduce new qualities of life and new determinations. From the point of view of this interior source, the subordinate psychical constitution would be just as objective as is our visible body in our own consciousness. Our individuality is not completed without taking into account a degree or principle of which the self-consciousness of the relatively external man gives but obscure and vague intimations. Our "atonement" would be the perfect self-consciousness and appropriation of this principle, whose divine derivation is evidenced by its universal quality, by its being always felt in us meanwhile as a force at variance with the promptings of a separatist individuality, an individuality not in vibratory accord with the life of a universal organism.* Scientific religion is the great generalisation of natural processes; it reclaims from mysticism all the arcana of spiritual conditions and operations of which we can discover the analogies from physics. Especially does it justify to scientific imagination the subject of that belief and experience which is most distinctively religious—Inspiration, while at the same time exhibiting objectively the varieties of its quality, the multiplicity of its sources and accesses. He is, we think, no true philosopher who will object to the materialistic form of this account, for true as it is from the subjective side that "a thought is like nothing but a thought," this is not to deny the claim of a thought to be a mode or element of force, whose exact method of connection and agency would be objectively apparent to an intuition which could survey as natural, and therefore as external to itself, even those processes which to us seem, and relatively are, profoundly interior, subjective, and spiritual. The objective view of these things is justified by a philosophic refusal to recognise our own line of demarcation between the subjective and objective as absolutely valid and constant, and to see only matter and nature on one side of that line, and spirit and the supernatural on the other. If we can see that our stand-

point as behind nature, with nothing but an abyss of subjectivity behind ourselves, is merely a relative one, and that we are in truth totally immersed in nature, and therefore in a potentially objective connection with all that is behind—that is, prior and interior to us, as well as with what is in front of or exterior to us, the passage from the subjective to the objective view of consciousness becomes immediately easy.

But it is one thing so to represent spiritual facts and forces as to bring them within the scope of scientific intelligence, and quite another thing to allege the adequacy of any exposition without the indispensable condition of scientific belief—verification. Not only does Mr. Oliphant sufficiently insist on this distinction, but to many readers the most interesting and characteristic part of this book will be that in which the nature and conditions of verification are set forth. To most men of science it will be rather a novelty to be invited to the religious life for the verification of a scientific theory. But the religious life as expounded by Mr. Oliphant will be itself a novelty, and will seem a most impracticable one, to the greater part of the so-called Christian world, though by no means, we believe, a novelty either in theory or practice to a large and increasing number of even professing Christians. Of this part of the book we shall have to speak in a future article. In this preliminary notice we have had a specific purpose in view, which was to consider generally the claim of Mr. Oliphant's work to its title, and also the philosophical legitimacy of his method of exposition. Both are likely to be much contested. And we are by no means sure that the author would acknowledge a justification proceeding from a more idealistic conception than he has himself formulated. But as Mr. Oliphant appears, from several passages, to be unmistakably "sound" on the great point of the subjectivity of space, which may be called (together with that of time) the fundamental dogma of idealism, and as all that we have said really follows upon that admission, we conceive that no unwarrantable liberty has been taken with his meaning, and that it has only been above stated in a form which seemed necessary to avert misconception on the part of academic philosophers. If we have any misgiving, it is because Mr. Oliphant in one place pursues the objective statement beyond the point at which it should logically be arrested. We must not detach the passage in question from its immediate context, and therefore give his introductory remarks (p. 38), italicising that to which we take exception.

"Modern science, then, having reached the vanishing point of matter, and there stuck hopelessly befogged, and unable to decide whether it generates force, or is only acted on by force, in which case the force which acts upon it must also be material, or it would have no transmitting medium; and having also decided that matter can never touch matter, every atom being prevented from doing so by its own 'dynasphere' (nobody knows what a dynasphere is made of); and being further satisfied that 'the atomic abyss is as unfathomable as the interstellar space is immeasurable,' leaves us there to scramble out of it as best we may. But it has carried us along far enough for our purpose, for it has given us a new conception of matter, and one which, if we could divest our minds completely of the definition which we received of it from science before it knew better, we might still use. This, however, is scarcely possible, and would be too misleading. Though it is scientifically admitted that matter is in gases and ether, in light and heat, as well as in solids and liquids, and that it pervades all known forces—electric, magnetic galvanic, odyllic, or by whatever name they may be called—and that, in fact, nothing has yet been discovered of which we can assert that no matter is there, not even the interstellar spaces, or the atomic dynaspheres themselves, it is evident we can conceive of no limit to it, either in time or space, for it is indestructible as well as illimitable. In other words, it is infinite and eternal; and as we cannot conceive of the Deity being outside of what is infinite and eternal, He also must be in this sense material," &c.

Now this is just the conclusion to which the objectivity

* The divine force never works to its end by the suppression of individuality on account of separatist tendencies, which can only be overcome by conversion, and by the forces which make for conversion. These are never coercive, never mechanical and external, their operation is to plant in the subject entity their own divinely derived principle, which grows there to responsive power.

of the universe or nature can never lead us. Infinite extension—or rather the impossibility of thinking a limit—is a mere consequence of the subjectivity of the space-form, for to limit it in imagination of the sensible would be to abrogate it as a form of sense altogether. Mr. Oliphant knows this, and should, therefore, see that the necessary condition of objectivity finds its limit with objectivity itself; and since the Deity, as First Principle, is the source of *all* objectivity, He is the one true, absolute, and unconditional subjective (the "Abyss" of Jacob Boehme), for ever unknowable in being, but first represented, or manifested, in His outspoken Word (the beginning of objectivity). Mr. Oliphant's spirit-matter ("nothing more nor less than what we have been in the habit of calling spirit") is the Prakriti of that form of Eastern philosophy which most distinctly objectifies consciousness itself—the Sankhya. But this was, in that system, with explicit recognition of the inactive soul principle, the "Spectator," Purush, behind the "matter in motion" which is the manifested universe. Prakriti is "for the sake of Purush," and little as we can conceive life without motion, we must still remember that all motion is a seeking and a striving for rest, a consideration which is not without practical application in relation to the quietism of religion, its mystical and devotional aspect, with which, as we shall see, Mr. Oliphant has not much sympathy. He belongs to the school of Martha rather than to that of Mary, and seems disposed to echo the complaint of that typical sister, without remembering the rebuke. Worship and contemplation have less than their legitimate recognition in his conception of religion, and his contemptuous treatment of devotees, alike of the East and of the West, directly results from his too exclusive regard to the objective aspect. The logical consequence of this defect is the pantheism which exhausts God in manifestation, which sees Him only as the life of the Universe, but does not acknowledge Him as "without the creature." That, however, is a mystery which, like the Nirvana of Buddhism, must remain impenetrable to scientific religion, which is Mr. Oliphant's whole concern.

It seemed necessary to clear the ground of some formal objections before we could follow Mr. Oliphant with a good philosophical conscience into his concrete representations of the principles of the human constitution, and of the forces operative upon them. A more sympathetic task will be the attempt to appreciate the practical value of this important work, its bearing on the social and ethical problems which have never so perplexed and troubled mankind as at the present time. We shall have to consider Mr. Oliphant's solution of them in connection with the account he gives of the descent of vital currents of reformatory and corrective potency, of the conditions which open or close the accesses of these currents, of the radiative power of human beings in psychical solidarity, and the consequent induction of moral and spiritual life of other quality. All this, and much more than a reviewer can even notice, will fix the attention of readers to whom the book appeals at all, while chiefly of interest to many will be the additional light thrown on the nature and conditions of that mysterious bi-sexual manifestation in consciousness, in which some of us who are quite without the experience can still see a possible intimation of the recovery of a lost integrity.

C. C. M.

(To be continued.)

CORRECTION.—In our issue of the 2nd inst., p. 256, the death of Gustav Theodor Fechner was spoken of as having occurred in 1887. It should have been 1878.

"THE more deeply we trust Christianity the more should we protest against its being defended by a bodyguard of passions, willing to do for it precisely the services which they might equally tender to the vulgarest imposture."—JAMES MARTINEAU.

JOTTINGS.

Sir John Millais has made a discovery. Some pictures, he said to an interviewer, take a year, some a week, and these latter are often the best. It depends on the mood, on the inspiration. "Ah, it's all physical; a question of the digestion." Inspiration! Digestion! How is that for materialistic?

Hudson Tuttle has, in the *Religio-Philosophical Journal*, a paper on "Unrecognised Spirit-Inspiration," in which he claims this gift for Caedmon, Grey (the *Elegy*), John Howard Paine (*Home, Sweet Home*), Julia Ward Howe (*The Battle Hymn of the Republic*), Mrs. Stowe (*Uncle Tom's Cabin*), Tennyson, Dickens, and who else besides we know not. Perhaps the *In Memoriam* comes as near to the idea popularly conveyed by inspiration as anything in the language.

But we want a definition. Laurence Oliphant, in his latest work, writes:—"Revelation purporting to be Divine has always come through human instrumentality." "We have this treasure in earthen vessels." We may say the same of communications made by invisible teachers. We cannot "analyse the process by which the will of God is conveyed to the mind of man." Those, we may add, most amenable to the influence of spirit find it hardest to tell where that ceases, and leaves them to their own efforts.

Too good to be true, we fear. The *St. James's Gazette* quotes the following French prophecy:

"A Belgian paper (the *Tablet* says) professes to have unearthed a really curious passage out of an old book in the State Library of Brussels. This book was published by Jean Stratius in Lyons in the year 1585, and contains a number of astrological 'prophecies' much in the style of the more celebrated ones of Nostradamus. Among these is said to be the following:—

Tu dois vivre et mourir, ô Gaule, sous trois Bo.
Deux Siècles sous Bo I., tu haulseras, ô Gaule
Tu corseras Bo II., ains te feras lambeau
Puis sous mitron Bo III., Bis Clem clora ton rôle.

The meaning of these lines seems to be something like this: 'Thou must live and die, O Gaul, under three Bo's. For two centuries under Bo I. thou shalt rise, O Gaul. Thou shalt raise up (?) Bo II., and thus shalt rend thyself into pieces. Then under Bo III., the baker, Bis Clem will end thy rôle.' The explanation of the supposed 'prophecy' is plain enough. 'Bo I.' is the Bourbon dynasty, which ruled France for two centuries—from 1589 to 1789, from Henry IV. to the outbreak of the Revolution. 'Bo II.' is evidently Napoleon Bonaparte, and the 'corseras' seems to be a play upon his Corsican origin. Lastly, who can fail to see that 'Bo III.,' the 'baker,' is Boulanger? Whilst the 'Bis Clem' who is to bring France's destiny to an ignominious end can only be Bis[marck] and Clém[enceau]. Such is said to be the prophecy published in 1585 by one Jacques Molan, Doctor of Laws and Advocate to the Parliament of Mâcon."

There has been a social reception to Mr. J. J. Morse at the residence of Mrs. G. L. Watson, near San José. Mr. Morse has won respect by his addresses during the past year.

Rita's *Mystery of a Turkish Bath* uses up with lavish prodigality every mystery and exhausts the machinery of the Occult. We sup full of magnetism and mesmerism, the astral body and the double, clairvoyance and clairaudience, and the like. It is a shilling sensation of the most approved fashionable type, *i.e.*, it is full of Occultism from end to end. A good railway companion.

Some of the incidental remarks in conversations, show Rita to be well up in Eastern lore—"the deepest philosophy that has ever occupied the human mind,"—"which proves to man an inexorable law by which he may lift himself from the level of the brute to the majesty of the God he now blindly worships."

Again: "The higher life is not a matter of form; far from it. It is an increasing and inexhaustible pursuit; it has infinite gradations, and is full of infinite possibilities. Its tendency is to elevate all that is best, and to eliminate all that is worst in man."

Just one more sample; this time a thriller. "She will wake now," he said half aloud. The sound of his voice startled himself on the stillness of the room. As its echoes died away he glanced nervously around. Then his face paled to the hues of death, his eyes dilated. Midway in the room a veiled misty figure seemed to float—transparent and yet distinct—"But the reader must discover what happened then."

CORRESPONDENCE.

Spirit Identity.

To the Editor of "LIGHT."

SIR,—I hope that I may be allowed through your columns to thank "W.H." for the striking case which he has sent to "LIGHT" in response to my appeal for evidence of "Spirit Identity," and to beg him to send me his address, not for publication, but to enable me to communicate with him. I fully agree with him as to the profound importance of the subject, although, unlike him, I feel that I could be convinced by "vicarious evidence," in default of personal experience, if only a somewhat larger amount of such evidence were forthcoming.

As regards "W.H.'s" case, it seems that no information was supplied by the medium which was not already in his own mind. In considering the possibilities of thought-transference in such cases, it is not, I think, very important whether the mind of the sitter is at the moment consciously occupied with the facts in question or not. But even if there were nothing beyond thought-transference, thought-transference itself is, of course, quite rare enough to give great value to any fresh example of its occurrence.

Perhaps I may here say that in addition to my long quest for proof of Spirit-Identity I am now trying to collect evidence for a committee of the Society for Psychical Research on "alleged movements of objects without contact, taking place not in the presence of a paid medium." Here, also, I unfortunately can find very little evidence; and a high Spiritualistic authority tells me that he does not know of any circle where even the "spirit-rap" is now to be heard. Yet this and similar phenomena are often alluded to in Spiritualistic papers as though they were of frequent occurrence and readily verifiable. I shall be very glad if any reader of "LIGHT" can help me in any of these ways.

—I am, sir, your obedient servant,

FREDERIC W. H. MYERS.

Leckhampton House, Cambridge.

June 16th, 1888.

"The Singing Silences."

To the Editor of "LIGHT."

SIR,—I chanced to-day, for the first time, to glance over the reprint of my little poem, *The Singing Silences*, which you honoured me by republishing in your issue of June 2nd, and I find the compositor, or printer, has credited me with an impossible and ludicrous metaphor. Not even the widest stretch of the wildest poetic imagination could manufacture such an incongruity as "perfum'd sounds," which your printer by a magical wave of his most potent wand would strive to psychologize our brains into accepting. But that "perfum'd sighs" should harmoniously sway the "bosom" of the "rose" of my vision, in sympathy with the love-tones of the bursting dew-drop, is an idea which violates no poetical canon. The line should read:—

"Whilst perfum'd sighs thy bosom sway
Harmonious— &c."

—I remain, sir, faithfully yours,

June 15th, 1888.

NIZIDA.

Writing on the Arm.

To the Editor of "LIGHT."

SIR,—Being a firm believer in Spiritualism and your paper, "LIGHT," I venture to write and ask your opinion upon a certain curious (to me) fact, which occurred the other evening and also last evening.

A friend, who does not believe in Spiritualism or anything of that sort, asked if we had seen "electric writing." On our answering "No," he asked for a piece of any sort of paper, burnt it to tinder or ashes, and said he would ask for the name of his guardian angel. He simply rubbed the black ashes on his wrist, and distinctly there appeared the word "MARIE." The evening before we had a séance and his guardian angel's name was given as *Marie Lamont*. Then we asked for other names, and there appeared the names or initials of all present in the room, simply from the rubbing of the paper ashes. We thought there must be some trick about it, and last evening, immediately after dinner, before he could leave the room, we begged of him to try again, which he did, with a similar result, but instead of the printed names they appeared in written characters. He says himself he cannot explain it, that he was shown it by his brother, who saw it done in London, and that it is no imposition. He himself would also

like to know what it results from. May I ask you to let me have your opinion or that of any of your readers?—Yours truly,

St. Leonards, Ringwood.

A. R.

June 11th, 1888.

[We believe it is a not uncommon conjurer's trick.—ED.]

Genghis Khan.

To the Editor of "LIGHT."

SIR,—Your correspondent "I. O." will find an interesting article on Genghis Khan in the June number of *Lucifer*. The Seer and Revelator of the present cycle is Thomas Lake Harris.

—Yours,

[In the opinion of the writer.—ED.]

CURES BY MR. MILNER STEPHEN.

We have received from Mr. Milner Stephen the following testimonials as to cures which he claims to have effected:—

"2, Barnsbury-grove, Barnsbury, N.

"DEAR SIR,—On the 17th September, 1887, I brought my little girl, Florence, ten years old, to be treated for deafness, after trying several remedies from which she found no relief, until you treated her, by ordering her to hear, and without touching her, and she has had good hearing ever since, and I thank you very much.—Yours sincerely,

"Witness, Laura King.

"THOMAS KING.

"G. Milner Stephen, Esq."

"65, Andrew-street,

"King Richard-road, Leicester.

"May 9th, 1888.

"About four years ago I discovered that I had a cancer in the womb, and for about two years I was treated by Dr. —, who advised me to go into Beckett's Hospital, Barnsley, where he was a visiting surgeon. . . .

"An operation was performed a few days after I entered, and I stayed there about seven weeks. I was then treated as an out-patient until the middle of May last year, when I came to live in Leicester, and was there attended by Dr. —, who, after examining me, told my sister that it was a cancer.

"I had pains at the bottom of the back, varying in severity, and on the left side of the womb. On November 15th last I came up to London for treatment by Mr. Milner Stephen, the Australian healer. . . .

"The minute he placed his hand upon my head I felt his magnetic power go down through me; and I was at once relieved of all pain! . . . On November 24th, I had a severe neuralgic pain in my head, which Mr. Stephen ordered away, at a distance from me; and he always relieved me of my pains whenever I had them, by placing his hand upon me: and I used his magnetic salve, water, and oil.

"On December 8th, I went home to Leicester, having been informed that the cancer would be dissolved away by Mr. Stephen sending me his magnetic power every morning at eight o'clock; for which purpose I set my watch with his: and nearly every morning I felt the power come to me.

"I am now feeling so well, and have looked so well for months, that my friends are astonished, and say 'it is a mystery how I have been cured!' And I have become strong and stouter in person.

"Witnesses,

" (Mrs.) Jane Colledge.

" William King.

" (Mrs.) Jane Woodward, sister."

"MRS. MARY KING.

TO CORRESPONDENTS.

C. H. D.—Received. Next week.

W. H. WHEELER.—Crowded out this week.

THE PRESIDENT AND COUNCIL
OF THE
LONDON SPIRITUALIST ALLIANCE
HAVE THE PLEASURE OF ANNOUNCING THAT A
CONVERSAZIONE
WILL BE HELD IN THE
BANQUETING HALL, ST. JAMES'S HALL
(REGENT STREET ENTRANCE),
ON
THURSDAY NEXT, JUNE 28th, at 7.30 p.m.

An Address will be delivered by MRS. HARDINGE-BRITTEN.
Subject: "The Unfinished Problems of the Universe."

W. STAINTON MOSES, M.A.,

President.

[ADDRESS AT EIGHT.] [MUSIC AND REFRESHMENTS DURING THE EVENING.]
Tickets of Admission may be obtained from MR. B. D. GODFREY,
Librarian, 16, CRAVEN-STREET, CHARING CROSS, W.C.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner *Mr. Rutter; *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of *Transcendental Physics*, &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman of Würzburg; *Professor Perty, of Berne; Professors Wagner and *Butlerof, of Petersburg; *Professors Hare and Mapes, of U.S.A.; Dr. Robert Fries, of Breslau; M. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Sir R. Burton; *Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness Von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. R. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakov, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—“Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent.”

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—“I am perfectly convinced that I have both seen and heard, in a manner which should make disbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me.”

DR. ROBERT CHAMBERS.—“I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionise the whole frame of human opinion on many important matters.”—*Extract from a Letter to A. Russel Wallace.*

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—“Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months” (this was written in 1858), “had more striking evidences of that agency than those given in the work in question.”

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—“I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and spontaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up.”—*Clerical Journal*, June, 1862.

PROFESSORS TORNEBOM AND EDLAND, THE SWEDISH PHYSICISTS.—“Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages.”—*Aftonblad* (Stockholm), October 30th, 1879.

PROFESSOR GREGORY, F.R.S.E.—“The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory.”

LORD BROUHAM.—“There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.”—*Preface by Lord Brougham to “The Book of Nature.”* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical

contrivance of any kind, or adequate exertion of muscular force on those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications.”

CROMWELL F. VARLEY, F.R.S.—“Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception.” . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: “Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence.”

AMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—“I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated ‘magnetic,’ ‘somnambulic,’ ‘mediumic,’ and others not yet explained by science to be ‘impossible,’ is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.”

ALFRED RUSSEL WALLACE, F.G.S.—“My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.”—*Miracles and Modern Spiritualism.*

DR. LOCKHART ROBERTSON.—“The writer” (i.e., Dr. L. Robertson) “can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.”—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—“No one can doubt that phenomena like these (Phrenology, Homeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science.” These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: “We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family.”

BARON CARL DU PREL (Munich) in *Nord und Sud*.—“One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate-pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead-pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions.”